

A
P L E A
F O R
S U C C E S S I O N,
In Opposition to
Popular Exclusion:

Wherein it is Evidenced, That an
A S S O C I A T I O N,
Or any other such METHOD;

Is a more immediate way to
Arbitrary Power;
And a more certain Road to
P O P E R Y:

Than a standing up to the
RIGHT of S U C C E S S I O N,
Can in any Reason be supposed to be.

With some Remarques on Coleman, and his Letters.

L O N D O N,
Printed for *Walter Davis*, in *Amen-Corner*. 1 6 8 2.

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Handwritten text: *Handwritten text, possibly a signature or name, appearing as a series of stylized, overlapping characters.*

no other, described in detail.

MOLTA DOSSA

Of all other men with H.D.

is a more deliberate way to

April 1961

And more certain road to

POPULAR

Then a landing up to the

RIGHT OF ACCESS

Can in any Region be supposed to be

Small town locations in Colorado and the United States

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Printed for Walter Davis, in Queen-Court. 1822.

A
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S U C C E S S I O N,
In Opposition to
Popular Exclusion, &c.

THESE Papers are part of an Answer to a Pamphlet Entituled, *No PROTESTANT PLOT*, part 1. and were design'd to have accompanied the rest in their travels and fortune in the World: But being an entire Discourse of it self, and run to this length, and being founded on so small a part of the Libel; I resolv'd for these, and other Reasons, to send it abroad by it self.

That Libel pleads, *Pag. 2. They, viz. the Protestants, know what they are to hope for from a Popish Successor.*

Where we will observe,

1. That the Pamphlet acknowledges his *Royal Highness*, whom all Men know he understands by *Popish Successor*, to be Really Heir, and Lawful Successor to the Crown: a Truth, that was formerly deny'd by some, but now stands confirm'd by Three *Houses of Commons* in their Votes of Exclusion. It being therefore the sense of the *Commons of England*, as well as the concession of this Pamphlet, it is expected we shall hear no more tidings of a *Black Box* with Fine Novels, and *True Protestant Rarities* in it.

He calls him a *Popish Successor*.

2. We answer, he should first prove before he calls him so. For he never declar'd himself such; and those Topicks, from whence they would prove this charge, do admit of very easie, and reasonable answers. We well remember this was a brand, they set upon His Royal Father, who was the Glory of all Protestant Princes; and that in order to the dispoyling Him of His Crown, and Kingdoms. This was set upon all Loyal Subjects, in order to the seizure of their Estates. This is a brand set again upon His present Majesty, who is worthily stiled *Defender of the Faith*: and on every honest man, that is ready to defend his King and Country: in order to the burying them all in a common ruine. This is just like the Man's giving his Dog an ill name; not because he deserv'd it, but that the People might rise and stone him. Therefore (if the burnt Child may dread the fire) we may suspect that the same charge may be fastned on His Royal Highness, not so much from merit, as design.

design. But was it apparently so, I might believe, not because they say, but because I see it. Their Testimony will induce me, rather to reject, than receive the thing to which it is given: For even the world doth now see, That neither Truth, nor Justice, is to be found amongst them.

If the Proverb be true, *viz. like Master, like Man*, we must conclude His Royal Highness a Protestant, because His Chaplains, and Retinue are such; nor doth he mingle with the Service of the Roman Church.

But because suppositions grant nothing, and that our subject so requires, we will humbly beg the favour to suppose, That His Royal Highness was once a Roman Catholick; yet if so, it is very inconsequent to call him a *Popish Successor*, because that both speaks Him a Papist now, and also supposes he will be such at the very instant of Succession; which lies beyond the reach of our knowledge. For if of a Protestant, he ever became a Roman Catholick, he may return to what he was; one change speaks the possibility of another: for what hath been, may be again.

But however, having fastned this imputation on him, he would affright us with what we must expect under Him. *They know what they must expect from a Popish Successor*,

Now view Him in His Ancestors, and the World hath not been Bless'd with milder Princes, than the *STUARTS*: and Wolves are never born of Lambs. View Him in His Royal Person, and you see no ugly Characters of a cruel Prince. View Him in His Conduct; and He hath, like a cheering Sun, thaw'd the Northern World, and overcome a *Scotish Nation*; not with Arms, but with Love, and Wisdom; where He is now become, next His Majesty, the Pride, and Darling of the Age. He hath there trod the Steps of His Royal Brother, in giving Lives to them, that made His own the mark, they aim'd at. Therefore that this Wretch should set his ugly paw on so fair a Character, is a Sin too great for any Goodness, less than their own, to Pardon.

Then *Pag. 7. saith, He hath a Memory tenacious of old Injuries, and not inclinable to Forgive.*

From both which together it is Evident, that their fears are founded, not so much on the Princes Nature, as their own Desert. They know they have above all measures abused, and injur'd Him; and therefore think He will remember them. There is no Judge like an Evil Conscience, whose Sentence will not be bob'd off by an *Ignoramus*.

The truth then is, some particulars have sin'd themselves (as their own Guilt tells them) beyond a Pardon, and therefore can find no expedient, but an *Exclusion*. A fine contrivance! To imbroyl Three Kingdoms in a Bloody War, and destroy Thousands of Innocent Persons, and hazard the whole at last; for the carrying off a few particular Offenders; and those such too, whose timely change may yet atone their former Wickedness. Such Men perplex our Affairs, and possess the People with an Evil Spirit of Jealousie, and Fear. Such Men make strange Chimerical Bugbears, and Hobgoblins; and then lay 'em in the Paths of Obedience, to affright poor silly Mortals out of their Way, their Wits, their Honesty, and Lives at once.

And certainly did the People know; were they so happy as to see, the Designs of a few cunning Heads, who would use their Lives, and Fortunes, to the ends of their own Impunity, Covetousness, and Ambition: they would easily sit Deaf to all those Charms, whereby they would tempt them to their own ruine. Some Men have Plotting Heads, but they want your Hands, and Purfes, to carry on their Designs: For the gaining which, they Bely the Government, Perjure Causes, and Dress up all things in the most Tragical Garbs, that Wit, and Malice can invent; that as, on the one Hand, they draw People by the Golden Dreams of a *Gospel-Magistracy*, and a *Gospel-Ministry*; so on the other, they may fill them with Horror and Despair, under present

present Establishments; and by both together run them into those Calamities which they would persuade will otherwise come upon them. This is a meer, *Kid-napping* the People, as the *Ignoramus* Man did the Boy, by Lyes, and Sugar Plums, into an utter Slavery. A pretty Invention to tempt Men into Confusions, and a State of War, for their own safety; into Plunders, and Death, for the preservation of their Persons, and Estates. A Cause, that some *Whig-ish* Council, who quote Laws, as the Devil did Scripture; to the ends of Sin, and Mischief, may encourage; but no honest Man persuade.

But in case Men will by such *Sirens* be tempted from the Ships to a foaming Sea: from Vines, and Fig-trees, to Arms, and Fields of Blood: from the security of their Estates, to Free Quarter, and Plunders: and from the safety of their Wives and Daughters, to Rapes and Violence: they are the betrayers of their own Liberties, and deserve to stand scored for Fools and mad Men to all Posterity. For why should I hazard my Person, Family, and Estate, to all the Calamities of War; for the humour, and interest of a few Men, who by my sufferings would save themselves: and raise their own Honours, and Command on my ruine? Or why should I from a fond Fear, and foolish Dread of Lawful Governors, only because Designing Men put frightful Vizors on them; run my self into *Arbitrary Power*, *Usurpations*, and *Tyrannies* of fellow Subjects, which the Nation hath so lately groaned under. Which yet is the end of all their Intrigues, their Clubs, Sallaries, culling of Juries, Conventicles, and Libels: they all conspire in the Design of *Spiriting* Men from their King, and Country; to become Drudges in their own Plantations: till the whole Land be made a *Carolina*, a *Pensilvania*, and a *Jamaica*, where cruel Saints would have the Rule over us.

Now the particulars, the Libel would have us to fear from this Successor, are two, *Arbitrary Power*, and *Popery*: as the next Lines plainly discover.

In answer to which, I will here make it out to the Reasons of Men, that in case His Royal Highness, were now a Roman Catholick, yet our keeping up to the *Right of Succession*, is not by many odds so ready, and certain a Road to *Arbitrary Power*, and *Popery* both, as the *Association*, or any other such Popular way is.

I. For *Arbitrary Power* the case is plain.

For it is the confidence, and ordinary boast of these Men, that they do not fear this, while the *Exchequer* is low. This is plain in the Speech of the *Noble Peer*, and from numerous instances among that Party. And this very Libel saith, *Pag. 5*. That the King hath *need of the Love of His People*: by which it is there plain, he means their Purfes, as well as Hearts. Whence they are so far from fearing the King should Press them; that even they are bold to Press the King: and will yield Him no Mony, unless He dearly Buy it, with His own Prerogatives. Men serve themselves on the necessities of the Crown; and are *Arbitrary* in making their own Will a Law, while they would have more simple minds believe the King is doing so.

Now what is thus able to hinder all, that is *Arbitrary*, in the present King, is as apt, and powerful in its own Nature, to hinder it in His Successor. Therefore upon what Grounds, or Reasons, they do not fear this Evil under His present Majesty; upon the same Grounds, or Reasons, they need not fear it under a Succeeding Prince. At present then we are free, and even these Men themselves do boast, we need not fear the Yoak: and consequently where they cry out of any *Arbitrary Power*, it must be from Design, and not from any real Fear.

Whereas if we follow the *Association*, or any *Popular way of Exclusion*, we do *ipso facto*, at the very first motion, step into all, that is *Arbitrary*. For hereby we cast our Religion, Lives, and Fortunes, into the Power of a few Men, whom Faction, Guilt, or Interest, shall persuade to head the Party.

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Which done, they must necessarily run us into another Bloody War, to beat down present Establishments, and to fix their own placits in their room. Which cannot be done, without great Expences, and severe Taxations, together with the pretty Tricks of *Publick Faith*, and the wheedling poor Girls out of all their Plate, viz. *Thimbles, and Bodkins*. Which Payments must be rais'd, not according to Laws, which are against them, but at their own pleasures: and they, that this way take a part, may as well take the whole. Then as to Order and Government, none can say what they will be, because it will ever depend on the Wills of them, that at any time shall be uppermost. Here then our Persons, and Estates, lye all at the mercy of every Proud, and Greedy Committee, who will never want, while the Subject hath it. This then is the Height, and Perfection, of what is *Arbitrary*, which yet is the inseparable concomitant of *Popular Proceedings*.

Now in case these Men after a long, and profuse expence of Treasure and Blood, shall gain their point, in subduing the Powers; they must necessarily keep up a standing Army to support the *Usurpation*; and likewise secure all Elections to themselves, that they may bring in one Member, as another fails; and Purge out that again, if it doth not just jump with the rest. By which means we doubly enslave both our selves, and Posterity at once; that is, both to the head *Associators*, or *Covenanters*, call them what you will; and also to the Army that upholds them. Which two Bodies for Peace, and Mutual Preservation, must indulge each other, and divide amongst themselves the spoils of the People, and the Fat of the Land. And I am sure the People will find fellow Subjects, if once they gain the Government, more Proud, Covetous, and Tyrannical, than any, upon whom the Government Devolves by Legal, and expected Descents. For it hath ever been observed, that suddain, and great Advances, make Men insufferably Imperious, Proud, and Covetous. And when Crown, and Church Lands, are devoured by hungry Armies, and leading Commons; the necessary Charge of many *Usurpers*, and of a standing Army, will much exceed the Expences of a Crown. Besides all the superfluities, that Men of the Bench, and the Sword will have, when they are their own Carvers: which must all come out of the Subjects Pockets. Therefore the *Association*, or any *Popular way of Exclusion*, brings Men immediately under not only *Arbitrary Power*, but withal, under the most certain, necessary, and unsupportable Oppressions too.

But some may here Object, that they will avoid all this mischief, for they will only put His Royal Highness by; and clap another in the Throne. They will alter a Person, but leave the Government untouch'd, till Parliamentary ways shall Purge, and Correct the Laws.

We answer, This is a right Fools Paradise; and as Impracticable a thing, as the building Castles in the Air. For,

I. A Rebellion, if prosperous, can never set Bounds to it self, that thus far, and no farther will we go. Which we prove two ways.

I. From matter of Fact; for the *Commons* that took up Arms against the late King, pretended they would only remove *Evil Counsellors*, and bring the King to His Parliament. And truly, I believe the Body of those Men did intend no more, but to make the King a slave to His Parliament, and themselves. But this Army soon fell into many wretched Sects, and had as many Interests as Parties: by which means, while they all Conspired against what was an Obstruction to the whole; they were yet in contest, who should make his best advantage of it, when the point should be gain'd. Which done, the strongest Party carries away the Ball, and follows not what was intended by others, but what was most advantageous to themselves. And while these use the Sweat, and Blood of Fools, that first began the War, to their own ends; up starts a new Player, who changes the Scene, and be-fools

fools them all. And upon every change things still run to a farther excess; till at last those, who began, and set Bounds to this Monster, *viz. Popular Tumult*, were inflav'd with them, whom they first oppos'd. This is just like the Man in the Horn, the farther he creeps, the more he is straitned, till at last he would fain get out, if he could. When Men in these ways fight, as some yet speak, *pro aris, & focus*, they usually fight, till they have nothing, but smoak and ashes left them. For while Members were excluded; Generals; and other Commanders chang'd; and Governors crept up, and again thrust down one another; we gradually fell under a Monster of Government, that had so many Heads, we could neither number, nor well understand, which they were: and things were driven beside, and beyond, the first intention, to such Tragical events, that will blush in History to all Posterities.

2. From Reason, which gives us to expect the like mischiefs from a like success of Arms. For here are the same Parties, the same Principles, the same Interests, the same wicked Policies, cunning Heads, Self ends, and (which is the complement of all) the same Devil working in the Sons of Disobedience, that there was before: whence we must expect the same Contests, and Confusions; for the same Cause will still produce the same Effect.

If there be any alteration among these People, it is for the worse: for they are much more giddy-headed, rash, and implacable, than they were before the beginning of the last Rebellion. And the *Presbyterians*, who are for Government, though not for such; are generally sunk into *Independency* which is for such a Government, that it is indeed for none at all. For all our Conventicles are in their present state *Independent*; every such Body, like a flock of wild Geese, following none, but their own giddy motions. If any thing guides them, it is meer Opposition, which once ceasing, they fall by the Ears among themselves. Therefore having lived *Libertines* so many Years, they will never receive any Yoak: and consequently confusions must be greater, and things run to farther excesses, than before. But,

2. In case of success of Arms, these Men would never design, or yield to set up a King. For,

1. While they are in the way of Conquest, they will, as fast as may be, seize not only all Church Lands, and honest Mens Estates, but all the Revenues of the Crown too: which, as they are gain'd, must go not only to the necessary support of these kind of *Commons*, or *States*, and payment of the Army; but must be given to some as rewards of their Services, and to others to secure them to the Party; and when these leading Men have once got them in their Clutches, they will never resign them; but will be against a King, that they may still enjoy His Revenues.

2. Soldiers are always for continuing in Arms; and for that Reason alone, will be against a King, and a settled Government; which rendering them useless, will soon Disband them.

3. If they yield to any Form of Government, it will be such, that themselves may partake in; and therefore such, whereby they may farther secure their own *Usurpations*, and *Arbitrary Proceedings*.

Men are quite mistaken in their measures between Lawful Governors; and *Usurpers*: The former have nothing, whether Power, or Revenues, but what is their own; and from them is to descend to their Heirs: therefore as they fear none, so they bend their thoughts to the good of the Subject, as well as of themselves: and many times prefer the Peoples, before their own particular advantages: as His Majesty hath done in many instances, *viz.* in making the Thirty Ships of War more large, and fit for Service, than the Tax given by the Parliament would do: in passing the *Irish Bill*; and in maintaining about Three Years War at *Tangier*, to the expence of near One Hundred Thousand Pound *per annum*, and bringing things to an honorable, and advantageous Accommodation;

commodation; and all at the very time: when, beside the keeping a Fleet of Ships continually in the *Streights*, for preserving our Trade; the *Commons* did successively signify, they would give no Money, how pressing soever the necessities of State might be. As Kings are *Fathers of their Country* in the Language of Nature; and *Nursing Fathers* in that of Revelation, so they have a *Paternal* Care, and Love of their Subjects; Providence hath made them a *Sun*, and a *Shield*, whose Influences, and Protection, reach to all Parts of their Dominions. The Peoples folly, and madness, may look upon their own Interest, as distinct from that of the Crown; but Kings esteem them so entwisted together, that they cannot be separate.

But *Usurpers* have at the most but their own Lives in the case, the Devil knows who may follow 'em; therefore they care not how Beggarily they leave the Soil to the next Invader. They have nothing, but what is other Mens; whence they fear both the Right owner, and what is their only due, *viz.* Sentence, and Execution for the Violences, they have done. Therefore all their Designs lie, not for the Peoples Good, but their own Preservation. And because nothing is so jealous as Guilt, they never think themselves safe, but when their security, *viz.* the Sword, is in their own Hands: whence they will never part with their Power to any, for fear they should, at least accidentally, betray themselves. The King before His Restauration, promised Pardon to all, the Regicides only excepted; the performance of which Promise, they might have been Infallibly certain of, both from the King's Nature, and the then present circumstances of things: and yet both the Rump, and the Army, were as irreconcilably set against His Return, as if the One was to have been Roasted, and the Other Tyed up, the first day the King should set Foot on the Shore: and the Reason was not only that they might still Domineer, and Eat up the People; but might still stand their own Defenders. Nothing is so sweet as stolen Honors, and Command: nor so satisfactory to a Guilty Malefactor, as self-Defence.

But you will say the cases are not alike: for the Army will set up a Person, from whom they will have no Pardons, but Smiles to receive for their Services. Those looked upon the King at best, but as a reconciled Enemy; from whom they could hope for nothing, but to escape Hanging: but these will look upon this Person as their Friend, who will be ready to advance, and benefit them: and therefore will be more ready to set up him, than the others were to receive the King.

We Answer,

1. That this supposed Army will be as unwilling to be put out of a way to Live, and to give up the Power, and Revenues, they have got into their Hands, as the other were before; and consequently will be as much against a King, as they.

2. The Heirs to the Crown must be supposed, at least some of 'em, still in being; and therefore waiting an opportunity of recovering their own: for which very cause, as well as others, they will not part from their Power, in giving the Sword out of their Hands; lest by some slip of Government, or any other means, the Right owner return; from whom (after a second Rebellion) they must not expect so large an Indemnity.

When the *Roman* Armies Rul'd the Empire, they were never willing to part from their Power; though indeed they made Emperors, yet they unmade them again at their pleasure, and forc'd the Senate to confirm their next Election, that for many successive Reigns, they still rode Masters of the Government. In like manner the Parliament Army would have shook off *Oliver Cromwell*, though at last their General, and set up by themselves: neither could he have held it; had he lived but a little longer. Next they tumble down his Son *Richard*, and set up themselves again under their General

neral *Lambert*. Nor must you ever expect that another Army of the People; if it once come to tread down all Authority, and Laws, will act any other-wise; because it is their Interest to do so. They will not voluntarily give up their Arms, and become your Servants, and be turn'd a Begging at your pleasure; when they are once become your Masters.

But to return a little back, whom will you suppose this Army to set up? It must not be the Lawful Successor, which is His Royal Highness, for whose Exclusion, they pretend to rise: nor His next Heirs, who will not take it over a Fathers Head; and in whose Hands Rebels will not put themselves, least Justice should overtake them. But it must be one, whom we must suppose a very *Usurper*; who therefore, like the *Protector*, must keep up this Army to secure himself. For if he Disband them, he is exposed to the Lawful Heir; to whom the Loyal Party will adhere, and great part of these Forces so Disbanded will fly; some out of revenge, and others, that they may still have something to do. Therefore in fine it comes to this, *viz.* that you must Petition, and ask this Army first, whether you shall have a King or not: and then afterwards, how long you shall keep Him. For if they stand, they are able to put by your King at pleasure; and if Disbanded, they make way for the owner.

People are thus vilely mistaken, in reckoning what mighty feats, they may do by Arms; because they do not consider the different Interest of the People, and of an Army. Take the People peaceably imbodyed together, and they are a Civil Society, whose Interest is Government, and Trade; without either of which they perish: but raise an Army from amongst this Body, let them ride over all Authority, and Power, and their circumstances are quite altered; for they are now unhous'd, disfurnish'd of Goods, Tools, Implements, and Commodities: and some never had any: they are now grown Idle, Proud, and Imperious: and can neither Beg, nor Work. Therefore their Interest is quite altered too: which is no more to sit under Laws, and follow their Labour, and Trades; but to continue in Arms, to enslave, and eat up the People. And those very Men of them, that have other thoughts now, yet will have these, if they ever fall into such Circumstances: a Man's mind, and sentiments, usually vary with his condition. For Men are always ready to follow their Interests, to take their advantages, and make their own markets. Therefore the People in such ways do but conjure up a Devil, which they will never be able to lay: and which will give them no King, unless such an one, as *Jupiter* gave the *Petitioning Frogs*, which devoured some, and made all the rest a weary of him.

Nor is there any help in such a case, unless it fall down from Heaven, as it did before; For the *Commons*, whom you suppose to have Commissioned these Forces, and from whom alone you can expect it; neither will, nor can help it. For,

1. They share with the Army in their stolen Revenues, and Estates, *ergo*, will not help it.

2. This Army, if displeas'd, will exclude some Members, and terrifie the rest; or set up a single Person themselves, who be sure shall be one, that hath no pretences to the Crown, lest he should keep it longer, than he serves their Interest; but must be a Person whom themselves may reign under: *Ergo*, the *Commons* cannot help it; but each must comply with the other for Mutual preservation. The *Commons* must Vote Money for the Army, and themselves together: and then the Army must force the People to pay it. Whence the Friends to this way will be utterly disappointed, and find themselves passed out of *God's Blessing into the warm Sun*; and will soon become a Thousand times more weary of their Arms, than they are of what they please at present to call their *Grievances*.

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4. Look

4. Look to the People, and there can be no expectation of a King from them, who are made up of so many, and so different Parties; of whom some can dispense with the Name, but not with the Power of Kings; they would possibly give the Title, so they may keep the Authority themselves: *under whom* (for he must not live above 'em) a King should not be half so happy, as a Man, that hath but five honest Tenants, whereof one pays Ten, another Twelve, another Fifteen, and the other each about Twenty Pound *per annum*. For this Man knows what he hath to trust to, and may command his own: but the other lives precariously, and can command nothing. Others are for an Universal equality: who, that themselves might never want, would have none above 'em. Here are a pure sort of Saints, that will indure none, but *King Jesus*. And there a late Sect of *Puritans*, yet descended with the rest from the old *Kaθacoi*, demure things, a narrow Soul'd People, whose Consciences cannot stretch so wide, as to call any Man *Master*, or own any *Guide*, but the *Light within 'em*. A special Medley! A Parcel like to pull down, and destroy, if they can; but not to Establish, and Build up a Government. Discord brought a *Babel* to nought, and shattered the first Monarchy in pieces, and hath ruin'd all the Empires of the World; *Ergo* the Poets, to signifie all her Works are Desolation, Paint her in a tatter'd Garment; and if (after the Observation, and Experience of all Ages to the contrary) we expect to see her *Erect* a Throne, and *Build up* a Church, and that while she is threatening the ruine of both; we betray our own weakness, and make our selves one of the greatest Instances of Vanity, that the wise Man hath found under the Sun. But,

3. They never can set up a King, if they would.

For finding so much fault with the Power of Kings, they will never set up One, unless upon certain Terms, and Restrictions; making Him to hold His Crown, as one did of old, by *feeding of an Horse*; or, it may be, some worse Creatures, as *Mules*, and *Asses*. We may conclude the particulars some such, as these, *viz.*

Imprimis, That the King shall keep none but *True Protestant Misses*, such as the *Noble Peer*, and other *good People*, use to do.

Item, That He shall keep no more Guards, than *Oats*, or *Bedloe*; upon pain of having them Indicted.

Item, That He shall Borrow no Mony, lest He make His loving Subjects Enemies to the State.

Item, That He shall be *Ruled* by His good Subjects.

Item, _____

Item, _____

Item, _____ &c.

In which, the People will agree well enough. But the main difficulty will be about that, which they have the least of, *viz. Religion, and Church-Government*. It is this, they pretended to Fight for; therefore as every Party did venture his Blood, so every Party must be satisfied. This then is a Boat, that every one must have his Oar in; till, like *Noah's Ark*, it have in it Forty Beasts for One Man. And if in this great concern, you put these Questions, *viz.* Whether the People shall meet in a *Steeple-House*, a *Barn*, or *Stable*; or whether (lest the Spirit should be confin'd) they shall Assemble, as the *Heathen* did, in the open Air? Whether they shall have set Preachers, or Gifted Men; whether this, or either Sex; and whether these shall Prophecie by turns, or as the Spirit moves? When Baptism shall be Administered; and whether the Persons shall be Baptized by Sprinkling, or Dipping; and whether in a Wooden Dish, a Platter, or a Kookingstool? Whether they shall have Parochial, or Gathered Churches? Or whether the Preachers maintenance shall be rais'd by Tyth Pigs, or Womens Pettitoes? And you have cut them out Work for their whole

whole lives. But take in all the great matters of Government, Doctrine, and Worship, and no two Parties can any more agree, than heat, and cold. For their Principles are monstrously different, and the Parties so intolerably stiff, they will yield in nothing: in all their Religious controversies every Party are like those, that told *Queen Elizabeth*, they would not leave an *hoof behind*, but are resolv'd to have every *Beast of Opinion* with 'em. And when the Church was fallen under them, they were set as much Tooth, and Nail, one against another. For the Bishops were not more severely dealt with, as to verbal Abuses, by all Parties; than the *Presbyterian* afterward was by the *Independent*; and the *Quaker* by the rest. Therefore though they now all Herd under the comprehensive shade of *True Protestants*, yet if ever they run down present Establishments, they fall into numerous little Fractions; which can no more accord, than *Whig*, and *Tory*: being as much *Dissenters* one from another, as they are from the Church.

If therefore any shall draw a Scheme of *Ecclesiastical Polity*, it must wholly accordeither with no Party; but be in some points suited to more, or to all, and then it pleases none of 'em; or with only one, and then it displeases all the rest. It is therefore impossible they should ever agree upon what terms to set up a King; and consequently impossible they should ever set up any at all. But they must necessarily live in continual Feuds, and act as strength, and opportunity shall enable 'em. Whence it must necessarily follow, that, either they must rend one another in pieces; or fall under some subtile head, that shall enslave the whole. Therefore after all the tricks of wickedness against King, and Government; and hope of Chimerical constitutions; which, like your *entia rationis*, shall never be found any where else, but in Mens fancies, these Men will at last (if they had their way) bring their Hogs to a *fair Market*; as the Devil before them, who choak'd 'em in the Lake.

Therefore notwithstanding this Objection of shutting out all these confusions, by setting up such a Person; himself is like to fall from the greatest Glories of the Kingdom, matters of the Crown only excepted; which Glories he once did, and may again, if himself please (and all good Men wish, and pray he would) enjoy, to be tossed up and down, as the Peoples flights: and the People themselves to fall under that *Arbitrary Power*, and *Tyranny*, which an *Association*, a *Covenant*, or a *Popular Exclusion*, unavoidably leads to. In which, if I may not be believed, yet I am sure, that *Cassandra* like, I speak the Truth.

The result then is this, that instead of Evils in *posse*, this is the way to have them in *esse*. And thus to enslave our selves at present, lest we should be enslaved some time hereafter, we know not when; is to Act worse than the Man, that Kill'd himself for fear of Death. For his Death was certain; but this supposed Slavery, Men fear, is not so. A deep piece indeed, whose Policies, we do not yet discern, to run into present, and intollerable Miseries under fellow-Subjects; rather than live in a possibility of being miserable under Lawful Governors.

Then,

2. The *Association*, or any such *Popular* way; is a more certain, or ready way to *Popery*, than a standing up to the *Right of Succession*, can in any Reason be supposed to be.

For the Persons, that must be supposed to *Associate*, are of many very different, and irreconcilable Opinions; therefore such *Association*, or *Popular* way of *Exclusion*, must be carried on, not only by a *War*, but by an *Universal Tolleration* too. For if any Party be debar'd its Liberty, it falls off from the rest; and the *Exclusion* of one will signifie nothing; as reaching no ends at all, without the *Excluding* more; and the whole dividing will be soon destroy'd.

And

And if ever they gain the Government, an Universal Liberty must still continue: for no comprehension, nor any imaginable contrivance, can unite, and bring more than one Party to the same Rule; nor that one neither, unless that Rule be of its own making: and consequently Establish any one way, what you will, and all the rest fly off, and conspire the breaking those Methods. Nor can any one Party oblige all the rest; because the rest in conjunction will ever be too strong for one. And yet to Establish a Toleration by Universal consent is impossible too; for the *Presbyterians*, when uppermost, declared against this, as much as ever they did against *Papery* it self. Therefore take which part you will, a *Toleration*, or no *Toleration*; and all the Fat is in the fire, either on this hand or that. In fine then this must be such a Liberty, which the People took, when there was no King in Israel; every one doing what seem'd good in his own eyes.

By which means every Party becomes a Body distinct of it self, and we have as many Scisms, and Separations, and Interests, as Parties: whence every one is against every one: and whilst they are all endeavouring to promote every Man his Way, and Party above the rest; they do hinder, and pull back one another, till they all fall together by the ears. Therefore such *Popular Associations*, have War, Liberty, and Confusion, their inseparable adjuncts. Which things do give the greatest advantage to *Papery*.

For which cause *Oats* tells you the *Jesuits* were stirring up the *Scots* against the Bishops, and in defence of their Covenant: and the spring following they did rise, and declare accordingly: and *Fitz-Harys*, who was an *Irish* Papist, made a disturbance the very design of that Libel, for which he suffered.

Nor doth the same *Oats* say any less of a *Toleration*; but speaks it a great advance to the *Papish* Interest. And *Coleman* in his long Letter, saith, that the next Session of Parliament, They, viz. the *Papists* design'd the procuring a *Liberty of Conscience*; which, saith he, if we gain, will be half our point. In which last are many Authorities: for he was a Man, that understood the sense of that Party, as much as any; and consequently we have herein not his private Sentiments only, but the Judgment of the *Jesuits*, who were ever acknowledged well seen in Politicks. And truly they had both *Reason*, and *Observation*, to support this confidence.

1. Reason pleads that an Universal *Toleration* must be much more advantageous to the *Papists*, than to *Dissenters*; because the *Papists* are kept clear, and firm to their Principles, and lie in no danger of receiving any thing contrary to the Doctrine of their Church: but *Dissenters*, being kept to no Rule, run into all extravagancy, and receive any wild conceptions, that are suggested to them: therefore while *Dissenters* are multiplying Opinions, changing, and opposing Parties; the *Papists* are gathering Profelytes from amongst them all. Therefore if such *Toleration* be advantageous to *Dissenters*, which yet they presume; and therefore received it so joyfully, that *Wild* returns a Ballad of Thanks, and his Wife was so transported, she leaves her Gridiron, and runs with an Herring tail hanging out at her mouth to hear the news; it must needs be much more advantageous to the *Romanists*: and therefore considerably so.

But suppose such Liberty Exclude the *Papists*, yet it matters not much. For these creep into every Party, and under disguises of Mechanicks, and gifted Men, will have Liberty of maintaining old, and inventing what new Opinions they please.

Among which they promote especially.

1. Such as set every Party against every one; and incline them, as much as may be, to the destroying one another.

2. Such, that dispose Men for the receiving the *Romish* Faith: in which the *Jesuit* hath went very far already: as in Doctrines of *Resistance*, *Infallibility*, &c.

&c. which former, *Dissenters* have practiced beyond example: and the latter they as really attribute to their own Teachers, and Parties; as any *Papists* do to the *Pope*, and the Church. Now keep these Notions abstractedly, and change but the Persons, to whom they are attributed, that is, your Teachers for the *Pope*; your Parties for the Church, &c. and the work is none.

Therefore under such a Liberty, the *Jesuite* either moves such Parties to weaken one another, till himself becomes able to deal with them all: or else carries them on to a conceited *Perfection*, to sit above *Ordinances*, to dream of *Visions*, and *Revelations*, and a *Light within 'em*; which supersede, and exclude the Scriptures. By which means every Man becomes a Guide, and a Rule to himself: and being beat off from all Religions, he is ready to receive that, which alone seems to promise him *sure footing*, and a quiet repose; and to which certain Opinions already received do dispose him. Then,

2. Observation, and Experience shew, that *de facto*, it hath been so already: for the last *Rebellion*, *Usurpation*, and *Liberty*, that did accompany each, brought us so near the Gates of *Rome*, that we cannot imagine what (in those Circumstances) could have stoped our course, but the expedient Mercy gave us, *viz.* His Majesties Restauration.

Popery never made such advances from the first of *Queen Elizabeth*, to the beginning of that *Rebellion*, as she did from the *Rebellion* to the end of the *Usurpation*: nor had she been near so considerable as now, was it not for the strength, she gain'd then.

Therefore the *Association*, or any *Popular Exclusion*, which necessarily introduces a *War*, and *Toleration* both; is the very Bait the *Romanists* have been laying for us; the Game, they would fain have us at: and consequently had these Men design'd to turn all to *Arbitrary Power*, and *Popery* at once; they could not possibly have cut out apter Methods that way, than an *Association* is. Whence the Nation must justly suspect either the *Wisdom*; or *good intentions* of such Men: however their Friends, who are Factors for another *Rebellion*, would persuade us they are *True Protestants*, and the King's most *Loyal Subjects*.

Whereas while we keep to the *Right of Succession*, we enjoy our Peace, our Liberties, Laws, and Religion; which every Wise, and sober Man, will hold, while he can: and not throw them away in a pet, because some Politick Pates, that would fain be making their own Markets, would persuade us to do so. And for the future there are so many hazards between His Royal Highness, and the Crown, from infectious Diseases, which seize the strong, and healthful; from decays of Nature, which the weak as well as age, are under; and from the many accidents, which the most careful, and reserved, are expos'd to; especially Persons of generous, and braving Souls, as His Royal Highness is. Besides Men's ignorance of his present sentiments; and the changes, that time, Reasonings, and Observation, may make upon the best, and most knowing Persons: that it is very highly uncertain, whether he ever come to the Crown such, as is here represented.

But suppose he should, yet it is not in any Reason to be imagined, that it should be possible for him to settle *Popery* amongst us. Indeed when Men look upon the thing in the gross, they huddle up a thousand difficulties together, and make nothing of 'em: but when they come to consider the particular means, and ways, relation being had to the State, and Circumstances of things, whereby it must be done, if ever it be done; they will soon find their confidence broken; and themselves at a loss in shewing it fairly probable. For if it be done at all, it must be either by Law, or Arms; but by neither of these; *ergo* not at all.

1. Not by Law; because all our Laws are against *Popery*. Nor are any new ones like to be made in our times in favor of it. For in all our last Electi-

ons of Representatives, let but a fly Knave let the Brand of *Papist* on the most known, and Loyal Protestant; and the People fly him as a *Basilisk*, that is said to kill with sight, or breath; notwithstanding we are blessed with a Prince, who so constantly declares both by His Words, and Conduct, for the preservation of the Protestant Religion, *as it is now Established by Law*; whence it is not to be imagined they will (in our time at least) be any way induced to Elect a *Papist*; or one, that shall seem *Popishly* affected; if ever we fall under a Prince, that may be suspected to look any whit that way.

For though nothing is more shallow, and unconstant, than the People; first in determining what is *Popery*, branding now this, and presently that Catholicick Doctrine, and Practice for such; while *Popery* in many instances goes unsuspected, and gives the denomination of a True Protestant: and then in selecting Methods of *Exclusion*, which are now one, presently another; and sometimes the very way to let it in; as throwing open, and pulling down the Church, which is the best Fence and Bulwark against it. Yet great is their constancy in opposing what they take to be *Popery*; and though they mistake in some particulars, yet they will easily see, when it is coming in the full Body upon em. And especially at such a critical time, they will be incomparably nice, and curious in their Elections.

Indeed People may, perhaps, run into another extream in Electing Persons, who by an over-hasty zeal, precipitant Councils, and a fearful flying, as they think, the farthest from *Popery*, may give it real advantages: but what it gains this way is not from design, but by accident: not from direct Laws, but by Consequence. And indeed this is the Road, in which she hath travel'd, and gain'd ground upon us, even under those Men, who, we doubt not, design'd her utter Extirpation. And how serviceable People may be to the ends of *Popery* in this way, we fear; but do not suspect they will Elect such, that shall introduce it by a Law.

Nor can we in Reason be affrighted at the instance under Queen *Mary*: because the condition of things is quite different now from what it was then. For in those times the Reformation was weak, and in it's Infancy, these Paths were uncouth, and strange, and few minds heartily reconcil'd to em; great part of the Nation lay disaffected, and stood Non-conformists to Protestant Establishments: and the rest of the People (a few only excepted) having really no Religion in them, were for this, or t'other, and therefore ready upon a change to return to the old way, in which they were born, and their Fathers before em. Hearty Protestants were very few; *Papists* still made the multitude. It was therefore, perhaps, more easie for her to restore the *Popish* Religion, than to continue the Reformation; and things seem'd rather to return, than to be brought to their former state. But now the Protestant Religion hath flourish'd so long amongst us, that it hath taken deep Root, and is grown into a Tree, whose top reaches Heaven, and whose Branches are extended to all the corners of the Land; in her Boughs the Fowls of the Air do build; and under her shade the Beasts of the People rest. Men have been so terrified with *Popish* Hags, and Furies; and night-mared with *Monks*, *Priests*, and *Jesuits*, that they think there is no Monster in *Africa*, nor Evil in the World, like these. Your *Adamites*, who are shameless as *Naked Truth*, and *Sweet-Singers*, who close their services with promiscuous mixtures; and the *Muggleronian*, whose Divine Discourses are the deepest Blasphemies, will unite against this. This Sect no sooner hears mention of a *Pope*, but it falls a quaking for fear it should loose it's own Infallibility, and be forced to transfer it to another; whilst that, drunk with *Venmer's* Wine, flies to his Sword, and Musquet, lest the Vicar coming should keep out's master. The *Atheist* will Swear, not by his God, for he hath none, but by the Heavens; and the *Ranter* by him, that made him; they will have no *Popery*, lest they should be bound to some Religion.

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The late Divine, who turns from Coat to Gown, from Gown to Coat again; like amphibious Animal, or water Rat, that lives in this, or t'other Element; and now contrary to the *Antipendium* way, stands with *Brazen head*, and *Silver Screw*, fast set into all Sects at once: will for ever turn tail on *Rome*, lest he should be injoynd too hard a Penitance. Those, whose hungry Titles have eat up all their *Grace*, and *Honor*; with the whole Tribe of *True Protestants*, who matter no Religion, are however against this: and he, that would not give a Groat for continuance of the Gospel, is yet ready to venture his life against *Popery*. So disparate, and unlike, are our present things, to what *Queen Mary* found, that we must not think what was easie then, to be possible to a *Papist* Prince now; and consequently those expedients, that would not have been sufficient in her days, might yet have been sufficient in ours.

It is not likely then, that *Popery* should (in our days at least) come in by Law: Nor yet

2. By Arms; for if so, it must be either by our Arms alone, or in conjunction with Foreign aids. But,

1. Not by our own Arms alone: For most of the Nobility, and many considerable Gentry, are Interested in Abby-Lands, or Improvements: which things alone will ingage them against it. Religion moves but slow against secular Interest, and present Advantages. And whereas it may be pleaded, that such shall be recompens'd out of the Estates of Protestants, let it be considered;

1. That Men will not easily part from an Estate in certain, for one in hopes only: with all Men present possession goes far.

2. Many of these will be suspicious that themselves may be the Protestants, out of the other part of whose Estates, some Sons of *Rome* must be rewarded.

3. There are so many, that have already, and will yet suffer, for the *Popish* Interest, before this day can be supposed to come, who must be first considered; that they must needs think, there will be but little, if any thing left for them.

Therefore this Objection can be allowed but little, or no strength to the ends, for which it is made. Whence consider that the Body of our Nobility, and Gentry, are Protestants: the *Papists* being but like a few exceptions from a general Rule: and some of that Body, that some may think possible to be sway'd, are strengthened, and secured by Interest. How few then are there, that are like to appear promoters of this Cause.

2. It doth appear upon all publick occasions, that the People are so far prejudiced against this way, that they are truly Impoysoned: and instead of promoting the *Papal*, are ready to promote another Interest, to the ruine of all present Establishments. So far are they transported with a blind, and precipitant zeal against it; that they are ready to commit those very Treasons, Rebellions, Murthers, &c. for the keeping it out, which themselves say others would have done, for the bringing of it in.

3. The Loyal Church-man, who never made the Bible speak Treason, nor Religion the Patroness of Murther: but draws his Principles from precepts, and examples of Scripture; and from all Primitive Practice, hath learn'd to love his King, and therefore he will not resist him: and to Love his Religion, and for that Reason, he will not help to destroy it. He hath been taught in the same Acts to *Fear God*, and to *Honor the King*; by yielding Passive, where he cannot yield Active Obedience. Therefore if he shall ever fall under a King, that shall set up *Popery*; he neither helps forward the work, nor resists the Powers; but commits himself to Him, who governs the Kingdoms upon Earth: which of old was called, *the Faith, and the Patience of the Saints*. Now when these stand Neuter, it is utterly impossible that the *Papist* Party should ever do any thing by Arms, upon the numerous Body of *Dissenters*. In-

Indeed if *Dissenters* prepare, or begin a resistance, or if at any time they take up Arms against the King, the case is quite altered: for then the King, and all Loyal Subjects, whom these Parties all brand for *Papists*, are equally indangered: and then we are bound to defend both our King, and our selves, against fellow Subjects, who have no Authority to disturb us.

Now suppose we fall under so nice, and trying a case, that we conceive we cannot defend our King, but we must enable Him to inflame our selves and Enemies together: yet however, we must do our Duty, and leave the event to God. For we are not to sin our selves, that thereby we may prevent others from doing so. You cry *Popery* is coming, and therefore Rebel: now we do not see the *Popery*, but we see the Rebellion: we cannot tell whether that will ever come; but we see the other is come already. Now we are to take the safest side; but if we joyn with you, we may be gull'd into a needless War, as many were in the time of the late King; whereas by a Rebellion, the Powers, the Government, and every private Interest are indangered. Moreover, if we run on your side; we are sure to be undone, which way soever the Victory falls: for if you are overcome, we perish with you, as Malefactors; but if you do overcome, we are ruin'd by you: and if we sit still, you destroy us, and our King together. Therefore in such a case, as duty commands, so safety presses us, to defend our selves, and King at once; without considering Him as such, but simply as our King, and therefore whether he be this, or that: which is agreeable to the voice of God, both in Nature, and Revelation too. And indeed if we allow any Liberty of resistance, we bring confusion into the World; set all Government upon Hinges, and make a gap for all manner of Villanies to creep in at. Whence St. Paul discours'd like a Polititian, as well as a Divine, when he commanded the *Romans* to submit, and not to resist the Powers, even when Nero was their Emperor, who was justly branded for the Monster of Mankind. Therefore unless *Dissenters* by their Rebellions give such advantages to *Popery*; it cannot in our time come in by our own Arms. Nor,

2. By Foreign Aids. For,

1. If a King shall make use of such, He takes the readiest course imaginable to disoblige His Protestant Subjects. Especially since these Aids must be supposed to come from *France*: against whom the *English* have the greatest antipathy of any People in the World.

2. In case the *French* King come at all, he must come with very numerous Forces; and consequently leave himself weak at home: and thereby would draw all Neighbor Princes upon him; not only for the recovery of what he hath lately taken from them; but also to hinder his farther growth; whereby he may set up himself an Universal Monarch over this part of the World. By which means he would soon be drawn off to save his own at home.

3. We cannot in Reason think the King of *England* will ever call in those; who, if too weak, loose Him His Crown; and, if strong enough, will take it from Him. For hereby he would bring Himself into a certain ruine, either by His Subjects at home, or His Aids from abroad.

Look into the World, and tell me where Protestant, or *Papist* Princes, either in this or in former Ages, use to sell their Kingdoms into the hands of any, for the sake of forcing their Subjects to a Religion, they could not otherwise oblige 'em to. Honor, and secular Interest, cause Princes of the same Religion to War one upon another. At this very time the Emperor, the King of *Spain*, the *French* King, and *Italian* Princes, though all *Roman* Catholicks, are either in a War, or upon their Guards, every one waiting but till another strikes. Queen *Mary* while settling *Popery* at home, lost the last of the *English* Conquests on the Continent of *France*. And can we think that the King of
England

England will tread counter to all the Kings upon Earth? That he alone had rather have no Subjects, than not have them in all points such, as himself could wish? Judg by your selves, and you will believe there is no Man so mad, as rather to have no Estate, than not have a few incumbrances with it.

Indeed when Subjects are contending for the Government, they usually call in Foreign assistance: for when once it comes to this point, that they must have such Aids, or fall, it is easie determining what to do. For by such means they may reach their end; however they can but fall; and, they think, better fall under a Foreigner, who by their means may gain the whole; than under the Powers, they would have dispossest: for the former may give 'em Life the latter the Gallows. Thus our *True Protestant Rebels* called in the *Scots*. And a piece Entitled, *The growth of Knavery*, tells you by what Lord they desired the *French King* to be ready, in case they should Pray his Aids. And this at that very time too, when they were charging the late King with *Foreign Correspondencies*; it being ever their way to charge those Evils on the Government, which they are Acting their own selves: as again in this case, because they may not Act *Arbitrarily* in chusing Sheriffs, contrary to the Law, and usage of this City for many Ages before us; and contrary to their own Order, in the Reign of King *Charles* the first, they cry out of *Arbitrary Power*; as if they could never make Persons, and things appear so odious, as by putting them in their own Livery. Their Brethren the *True Protestants* in *Hungary*, having Rebelled against their Emperor, call in the *Turk*, and are shutting out the Bible by the *Alcoran*. But as Kings may fall, but cannot rise, so they are very jealous of their Interest both at home, and abroad, and industriously careful that they give none an advantage against them.

And certainly none could have thought such a thing of His Royal Highness, was it not for *Coleman's* Letter: which, as His Royal Highness did deny to be writ by His order, or knowledg, so we have all the Reason in the World to believe Him, not only from the unreasonableness of the Hypothesis, as before; but farther,

1. From *Coleman's* Interest, and Temper: who, if things succeeded, was to have had a great place: and as he was a Man of zeal, and performances, so he had this vanity, that he loved to Magnifie each. Therefore that he might appear considerable, and drive on things as fast as they could go; it is extreamly probable he might exceed in the accounts, he gave: especially touching His Royal Highness, because the thoughts of gaining, or honor of using His name in this matter, would both have Magnified *Coleman's* fame, and merits, and also above any thing else, have put life into their affairs. It is usual for aspiring minds to derive a Reputation to themselves, and their affairs, by pretending the favour of those great Personages, who have but once Smiled, or passed a Courtship upon them. And especially Men of designs advance their matters under the umbrage of those Authorities, that they were never acquainted with. And in the case before us, the reproach, that might have been feared from the discovery of his prevarication, he might easily think to keep off, both by the commendation of his Zeal, and also by the present advantages, he expected to have made from such an Account.

2. From *Oats*, and *Bedloe*, who clear His Royal Highness from the PLOT: *Oats* in his Depositions Swears, That the *Jesuits* durst not trust Him with the knowledge of it: giving this Reason, viz. for he would never agree to it. And again they resolved, That if the Duke would not accept the Crown on their terms, they would send Him after the King. Now do you believe *Oats*, or no? If you do believe him, then acquit the Duke from the PLOT; if you do not, then you make him Perjured, and therefore to be believed in nothing: it comes then to this point, viz. that you must either believe the Duke was not acquainted with the PLOT, or else destroy all *Oats's* Evidence.

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Now

Now observe the prodigious impudence of *Dangerfield*. *Oats* Swears the *Jesuits* dare not trust the Duke with knowledge of the PLOT: and *Bedloe*, that they dreaded He would never be reconciled to their Methods: yet this Monster of Villains Swears, He was acquainted with the Design upon the King's Person. Now suppose such a Design, and that His Royal Highness, were a *Roman Catholick*; yet that the *Jesuits* should first acquaint the Duke with that Design, and then suffer Him to Act in it Himself, and that with such a Fellow as this, who hath always lived by wickedness; and whose Story, if true, exceeds that of *Guzman*, and the *English Rogue*, would justly render them as notorious in Folly, as ever they have been renown'd for Politicks. Was there nothing in it, but the Notoriety of the Person in forming, I could no more believe *Dangerfield* in this, than I can commend the honesty of *Don Tomazo*. In the Lord *Stafford's* Trial, Mr. *Treby*, pag. 40. saith, they have proved the PLOT, by Evidence apparently invincible, ——— and by credible Persons: amongst whom was Mr. *Smith*, and Mr. *Bernard Dennis*. And Sir *William Jones*, another manager for the *House of Commons*, proves by Mr. *Arnold* a Member of that *House*, and divers others, that Mr. *Turbervil*, was a Man of the fairest Reputation, pag. 153. But when the same Men are Evidences for the King at the *Old-Baily*, they are loaded with numerous Crimes, and thence made utterly incredible: but among 'em all, shew me such a Fellow as this, and I shall hold him a Person worthy to be gaz'd at. Indeed the greater Villain, the more likely to be employed in such a concern; but withal the more unlikely to be entrusted by such a Personage; where a discovery would prove incomparably more disadvantageous to his Person, and the whole Cause too, than if acted by an inferiour hand. That the *Jesuits* should be so shy of the Duke, as to the PLOT in general, and dread His dislikes; and yet on a suddain should be so bare-faced in this, the top, and perfection of all wickedness, charged upon them; is the most prodigious madness for any to suppose.

This Wretch was before Angling in another Water, but not catching the Fish, he comes to this: whence it is probable he was (according to his Methods) seeking where to make the best advantage; and if once they come to the factious, they are tyed in Golden Chains for ever stirring from 'em. And the rather may we conclude this, because his charge is so suited to the humor, expectation, and desire of those Men; who, while they commended the *Papist* Evidences for so much as they had said; withal let them know they were yet short in not having charged the Queen, and the Duke of York. These Discoveries, like poultry Insects, and some wretched Vermin half formed, and just peeping out of Corruption, crawling abroad in time; after some warm gleams had a while rested upon 'em, we may easily guess their Cause, and Origen.

2. For the *Jesuits* to tell the Duke of the other point, viz. the bringing in a Foreign Army, had been in effect to let him know, that they were selling those Kingdoms into Foreign hands, which himself stands Heir to; which is in plain terms, that they were betraying his Interest, and destroying his Succession: a thing, that no Man in his private, and narrow capacity, would ever be brought to; for every one is for securing his own: Therefore whatever some *Jesuits* might intend; yet that they should ever impart such a thing to His Royal Highness, or that His Royal Highness should Design, or Act in such an Affair Himself, is the most fond, and unreasonable fanisie in the World.

Now *Coleman* in accusing the Duke as to what himself had writ, spoke what in that Confusion might seem His Interest; regarding not truth, but his own safety: whereas *Oats* in his deliberate Depositions, and unconcern'd in this particular, whether so, or not; clears the Duke from having any knowledge of the PLOT at all, and consequently of these Aids, which was one main part of it. Therefore if you believe *Oats* either an honest Man,
or

or well acquainted with the intrigues of the *Papist* Party, and the particulars of the PLOT, without which he was not qualified for a Discovery, you must necessarily receive that part of his Depositions, which acquits His Royal Highness from any knowledge of these matters. Therefore the Duke never knowing, nor being ever likely to yield, to this supposal of Foreign Aids, *Popery* is not like to come in (at least in our time) by Arms; and because neither by Arms, nor by Law, therefore not at all.

Unless you plead that if a *Papist* King (if any such shall be) cannot settle it by Law, or Arms; yet he may do much by Favour, and Politick advances of it. It is true, by such means it may make some advances, but cannot come to an Establishment, or gain the Government: it is but an intruder, and will be soon thrust out by the next Successors, who after His Royal Highness, are confessed by all Men to be Protestants.

This Queen *Elizabeth* found very easie to do; and yet *Popery* was then of many Ages growth, and was but check'd, or interrupted, rather than removed. For though *Henry VIII.* dissolved Abbies, yet it was *Edward VI.* that settled the Reformation, which was not half received, nor well understood by the Body of the People, before he dies. After whom Queen *Mary* restores, and continues *Popery* near Five Years longer. Whereas now it is a stranger, and generally disliked; and in the Methods this supposition puts, it can make but very slow advances; nor can His Royal Highness be supposed (if He outlive the King at all) to have any considerable time to smile upon it. Therefore being not Established by Law, nor secured by the Sword, it lives only as a *Favourite*, which at the departure of a King, goes off, and makes way, for the Darling of the next Successor.

If the Church of *England* though Establish'd by Law, so hardly rubs through the crouds of *Dissenters*; who, every step she takes, grin, and shew their Teeth, and stretch out their threatening Paws; and deal by her as the Watchmen by the Spouse; or the *Sober Party* by the Lord Mayor, at the late Election of *Sh*—— justle, and buffet, and pull, or beat off her Veil from her; can we think that *Popery* can obtain, meerly because supposed to be some little time upon sufferance amongst us?

The result then is this, *viz.* an *Association*, or *Popular* way of *Exclusion*, puts us immediately under *Arbitrary Power*, and the ready Road to *Rome*; while Succession being circumstantiated as it is, may very probably be no way capable of effecting the Evils, which Men would persuade us to fear. Therefore while our Libel saith, *we know what we must expect from a Popish Successor*, we may more justly say, *we know what we must expect from the True Protestant Association.*

In fine, it is certainly a most fond trouble, that we disquiet our selves withal, about the *Succession*, and the King of *France*.

For the Queen may Dye, the King Marry, and leave Heirs of his own body. Or the Duke may Dye first, and the *Succession* fall upon a Protestant. Indeed the King is the elder, but it is so little that it is recompenced in his advantages of being the first born: for it is held that the Seminal vertue is greater in the first, than in the second Generation; and in this, than in the third, and so downwards; whence it is observed that the Eldest Brother generally outlives the Younger; unless in case of accidents, of contagious Diseases, which seize the founder, and stronger Constitutions, rather than the weak, and the more disposed to Corruption: and of ill Habits, or Diseases, contracted by any kind of intemperance: accordingly we see His Majesty is the stronger, and more likely to live; therefore it is not yet come to an even Cast, the odds lie on the King's side. Therefore for this Reason only, the Evils under a *Popish Successor* are improbable, because it is more probable they will not reach us, than that they will. And certainly it is the greatest folly in the World

World to trouble our selves with improbable Evils. Were these Evils certain, but yet at a distance, solely because they are at a distance, we ought not by the fear of them to imbitter our lives at present. An anticipation of miseries is a double misery; and the former, which consists in the fear, is the worst, because wilful; the latter more supportable, because unavoidable: that is our sin, this our unhappiness only. The one we bear as Men, the other as Fools. But that men should make their lives uneasy by a load of Plagues, which are both at a distance, which we may never live to see come, in case they ever come; and also unlikely ever to come at all; is the business of men, that want both wit, and something to do.

And as for the *French* King, we know not, whether he may live to see an alteration here; and if his Son do, it is uncertain what Spirit he may prove of. That Kingdom is set round with Enemies, and may be disabled to transport Armies into another Soyl. Or, however these things happen, he is a likely instrument of setting up *Popery* in these Kingdoms, who is pulling it down in his own.

Upon the whole matter then, I cannot believe these Men fear what they talk of, it is not their Passion, but their Policy. Even this Pamphlet in the second part pretends the same fears under His present Majesty, and yet in this part pag. 4. saith, he hath too *much goodness*; and pag. 5. that he hath too *little money to do it*: themselves Expound their own Riddle, and give us to understand, that by *pretended Fears* they would beguile us into *real Evils*.

Finis hujus Argumenti.